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MODERN MISSIONARY SOCIETIES.—CONTINUED.

THE CONNECTICUT MISSIONARY SOCIETY.

The Missionary Society of Connecticut was instituted in 1798; and, since that period, has uniformly and successfully pursued the objects for which it was formed. Its attention has been principally directed to the promulgation of the gospel, and the establishment of churches, in the new settlements in the northern part of Vermont, in the north and west parts of the State of New-York, and in the northwestern parts of Pennsylvania. Very considerable attempts to instruct and christianize the savages have been made, and the friends of the undertaking have much cause to rejoice for past success, and to be encouraged to future exertions. Wherever Missionaries from this society have gone, they have met with very favourable reception; great attention has been given to their preaching: and the hearers have generally expressed great obligations to their brethren in Connecticut for the pains which they take for their salvation. In many parts, schools and churches have been established, the children have been instructed and baptized, the Lord's Supper administered, and the Missionaries have much cause to hope that, by the blessing of God upon their labours, *many souls ready to perish have been brought to a saving knowledge of divine truth.*

The concerns of this society are almost entirely managed by a board of trustees, which consists of twelve members. The funds are respectable, and have risen partly from donations made by individuals; and principally from contributions from the several parishes in the State. These contributions have been made on the first Sabbath in May, annually, in pursuance of a resolution of the Legislature passed in October 1798; and in making them, the people of Connecticut have manifested a liberality which reflects high honour upon themselves, and which promises extensive benefit to the souls of their fellow men.

BIOGRAPHY.

The following Biographical Sketch, is principally taken from Mr. Holmes' Life of President Stiles, and from Mr. Meigs' Oration, occasioned by the death of President Stiles.

Ezra Stiles was the son of the Reverend Isaac Stiles, and was born at North-Haven, in Connecticut, on the tenth day of December, 1727. In his youth he was distinguished for his good humour, engaging manners, and retentive memory; and, though of a feeble constitution, he made such progress in learning that at the age of twelve years he was prepared to enter Yale College.

At college he enjoyed the highest honours which industry and talents could obtain, and all the respect and esteem which the most polished manners, the best informed mind, and the most unexceptionable conduct could command. At the termination of his collegiate life, he was appointed by the president to deliver the Cliosophic Oration; and at the public commencement he acquired distinguished honour by a most able defence of the following *Thesis*:

Jus regum non est jure divino hæreditarium.

Soon after he graduated, he was admitted a member of his father's church at North-Haven, and went to reside as a Bachelor of Arts at the University, where he was esteemed one of the most perfect scholars that had ever received the honours of that seminary. In 1749, he was chosen a tutor of the college, and was inducted into office on the 25th of May. At the next commencement he received the degree of Master of Arts, and pronounced the Valedictory Oration. The same year he was licenced to preach the gospel, by the New-Haven Association of Ministers, and went on a mission to the Housatunnuk Indians, at Stockbridge.

In November 1753, Mr. Stiles was admitted to the practice of the law in the courts of Connecticut. At this period he had carefully examined the *jus civile*, and was well versed in the

principles of the common law. He had acquainted himself with the practice of the Courts of Connecticut, and with the political constitutions, and judicial procedures, of all the thirteen provinces. He had also examined minutely the great principles of the law of nature and nations, the forms of ancient governments, and the existing constitutions of the various empires of the world.

In 1755, he relinquished the practice of the law, and returned to the profession of divinity, to which he had first devoted himself. The period from Mr. Stiles' leaving the sacred desk, to his return to it, was perhaps the most instructive, and certainly the most critical, of his whole life. It was *critical*, because it was a period in which his religious principles were most severely tried, and in which he was in the most imminent danger of making shipwreck of his faith; it is *instructive*, as it furnishes an example of a fair and diligent inquiry concerning the divine authority of the sacred scriptures, and of an ultimate establishment in the truth *as it is in Jesus*, to his great comfort in life and hope in death.

Mr. Stiles had been strictly educated, by his venerable and pious father, in all the articles of the christian faith. He was early taught to choose God for his best friend and everlasting portion. His prayers were daily offered up to God, the burthen of which, as himself informs us, 'consisted of adoration of the glorious majesty of the Universe; lamentation for sinfulness; and earnest supplication to be directed, in all truth, to final happiness.' But, though thus religiously educated, and thus apparently well established in all the principles of the gospel, it pleased God to suffer the seeds of error to shoot forth in his mind, and to permit him to be involved in doubt and uncertainty as to the truths of revelation. His own account of the state of his mind during this period is most interesting, and should here appear would the limits of our Magazine permit. In that account the reader may trace his progress from the uncertainty and darkness of scepticism to the stability and light of the christian faith; he may see him, like the humble reed, tremulously bending beneath the blast, and then behold him, as the majestic oak, firmly rooted by the agitation of the winds, and able to resist the severest tempest.

In May 1755, he received an unanimous call from the second church and congregation in Newport, to settle with them in the ministry; and on the 22d of October, his ordination was celebrated. The following extract from a letter,

which he wrote, a few days after, to the Rev. Mr. Hopkins, shews with what sensibility and distrust of himself he entered on the work of the ministry.—'Last week I was ordained an instructor of mankind in the christian religion. But, alas! who knows whether he shall teach men right or wrong? Many have laboured through life, as christian ministers, in recommending and inculcating errors. And how know I, but I, also, fond as others of my own imaginations, foolishly, as others, apprehending them to be momentous principles, may spend also my life to little purpose; *operose nihil agendo* [in laboriously doing nothing.] But heaven knows I mean right. I would gladly be informed of the genuine intentions of the great creator concerning man. Heaven preserve me from mistake, and lead me to a just, rational, and thorough understanding of christian truth.' A short time after his ordination, Mr. Stiles resigned the tutorship of Yale College, having filled the place, for six years and a half, with singular usefulness and dignity, and with the highest respect and affection of his pupils.

After his settlement in the ministry he improved every favourable opportunity for opening correspondences with men of eminence in foreign countries. His object in these correspondences was the advancement of science, and thereby he was, in some instances, instrumental in the discovery or development of important facts which otherwise might have been lost to the world. His correspondence was extended to almost every country; it embraced almost every subject of scientific investigation, and continued through every difficulty and embarrassment while life remained.

In 1765, the University of Edinburgh conferred on him the degree of Doctor in Divinity.

In 1775, he was called to severe affliction by the death of Mrs. Stiles. A few days before her death, he thus wrote: 'My pious and good wife has been this day setting her house in order, and giving her children her dying counsel. God grant it may make a deep and lasting impression on their tender minds! May they never forget her affectionate concern, especially for their spiritual and eternal welfare.' And again, 'May the Lord support me, grant me his grace and divine consolation, and enable me to behave, under this sore bereavement, as becomes a christian. I desire humbly to commit myself and my children to the protection of God's holy providence. In God is all my hope and trust.'

While thus mourning the loss of the companion of his youth, the invasion of Newport by the British army obliged his congregation to disperse; public worship was of course discontinued, and he removed to Dighton, in Massachusetts, with his family. While there, he received two invitations to settle elsewhere in the work of the ministry; but while any prospect remained, that his flock at Newport might be collected, he admitted no thought of any other establishment. Afterwards, however, he accepted an invitation from the first church and society of Portsmouth to minister to them until he might be restored to his own people at Newport.

In 1777 he was elected to the presidency of Yale College. The year following, he relinquished his pastoral charge at Newport, accepted of his appointment, and on the 8th of July the care, instruction and government of the College were committed to Dr. Stiles, and he was delared *President* and *Professor of Ecclesiastical History*, in the same. Of the arduous duties, and perplexing difficulties, of this office, no one could have been more sensible; nor could any have accepted of the appointment with more distrust of his own qualifications. Gladly would he have sought for an 'unnoticed retirement,' or, as himself said, to have 'lived retired from the world, that he might live more to God.' But a surprising concurrence of the public voice, the most earnest solicitations of the sons of science, and the warmest entreaties of his christian brethren demanded a sacrifice of personal inclinations and induced him to devote his talents to the interest of that seminary.

In the year 1780, in consequence of the death of the Professor of Divinity, the absence of the professor of Mathematics, and a temporary vacancy in the tutorship, his labour was much encreased; and, in effect, he filled the offices of three professorships, and of the presidency at the same time. These several duties he performed with the most unremitted attention, lamenting only that 'the year was so filled up with labours and cares, that he had not time enough for devotion, and the calm exercises of religion and piety.'—This year President Stiles received the degree of Doctor in Divinity from the corporation of Dartmouth College; and, in the next, he was elected a Counsellor of the American Philosophical Society, and a fellow of the American Academy of Arts and Sciences. In 1784, the Corporation of Nassau Hall, in New-Jersey, conferred on him the degree of Doctor in Divinity, and the degree of Doctor in Civil and Cannon Law. How little he es-

timated these honours, compared with the approbation of his divine Master, will appear from the following part of a letter: 'But, dear Sir, what is this elevation, what the highest academical honour, compared to that of a humble disciple, a faithful minister of Jesus Christ? what the honour of being enrolled in the supreme order of literary merit, to that of having *our names written in the Lamb's Book of life*?'

Doctor Stiles filled the office of President of Yale College, with the greatest honour to himself and usefulness to the institution, until the 12th day of May 1795, when it pleased Almighty God to remove him to the world of spirits. On the 8th of that month, he was seized with a bilious fever of so putrid a tendency as to baffle every medical attempt to check its progress. He soon became sensible, that it must terminate his life and religiously composed himself for the solemn event. As he approached the valley of death his hopes of heaven brightened. His last hours were employed in taking leave of those of his family that were present, in giving messages of dying counsel for his absent children, and for the students of the University. The silver cord was now loosed, and gave to the soul that freedom to which it had long and ardently aspired.

In whatever point of light we view the life of this distinguished person, it will demand our highest veneration and love.

As a *Gentleman*, he most eminently united familiarity with dignity of manners. To the company of the most wise and learned he was an ornament, and to the lowest classes of mankind he was accessible and affable. No man was more communicative, hospitable or polite; none more entertaining or instructive. In delivering his sentiments, he was never peremptory or dogmatical, and he always listened to others with patience and candour.

As a *Scholar*, his acquirements were as profound as they were diversified and extensive. His knowledge of the Hebrew, Greek, and Latin languages was thorough. The French he read with facility. In the Samaritan, Chaldee, Syriac, and Arabic he had made considerable progress; and bestowed some attention on the Persic and Coptic. He was well versed in all branches of mathematical knowledge. In natural philosophy and astronomy he eminently excelled. With the jurisprudence and civil policies both of ancient and modern nations he was familiarly acquainted. The treasures of ancient and modern history were made his own by diligent investigation; and

in extensive historical research there has seldom been his equal. To perfect himself in theology was the grand object to which all his attainments were directed and devoted. With the writings of the fathers of the christian church few had so perfect and thorough acquaintance; he had carefully and extensively read the works of divines in various languages, and minutely investigated the numberless religious systems which have been successively proposed for the acceptance of mankind. In his pursuit after knowledge, no difficulties appeared too formidable to encounter; no embarrasments could stop his progress: no allurements could entice him from his objects. He gave attention to every person of whatever quality, talent, or education; justly concluding that curious or valuable information might be gained even from the illiterate, and he always seized it wherever he could find it. A vast and venerable assemblage of learned men, in almost every portion of Europe, formed the lists of his correspondence, and proved a rich source of intelligence and improvement.

As a *christian minister.* '*Ezra the priest was a perfect scribe of the law of the God of heaven, after the wisdom of God in him. Preparing his heart to do and teach the law of his God, he was eloquent and mighty in the scriptures; both a burning and a shining light.*' He never displayed the rich treasures of his knowledge with ostentation, but was a plain, practical, pungent preacher of the gospel of the grace of God. To the careless and profane he was a son of thunder; to the thoughtful and serious a son of consolation. He preached with commanding eloquence and fervour; his sermons were instructive and pathetic; to the learned they were acceptable and improving, to the ignorant they were intelligible and practically useful.

His love of letters, his uncommon acquirements in the circle of science, joined with his didactic talents, happily qualified him for the office of the Presidency. To the students he was as a father, earnestly and unremittingly seeking to promote the best interests of his children. On their minds he carefully and successfully impressed a high sense of the value and importance of academic privileges, and called forth every ingenuous passion to the aid of learning. But to engage them to a religious life was the object of his most assiduous endeavours, and of his constant prayers. When any one of his pupils was taken sick, he was with the first to visit him, and supplied the place of a parent by his tender sympathy, seasonable counsel, and assiduous attention. A part of his income was

constantly appropriated to assist such of his pupils as found it difficult to defray the expences of their education; and toward all he exercised such parental care and attention, as obtained from them the greatest affection and veneration.

In the domestic relations of life, Doctor Stiles was not less estimable, than he was eminent in his public character. As a husband, the most tender and unremitted attentions strongly endeared him to the partner of his bosom. As a parent, fondly affectionate he carefully and assiduously laboured for the intellectual and religious improvement of his children.

But our veneration for the character of this distinguished man is most irresistably demanded, when we view him as the humble follower of the meek and lowly Jesus. The most sincere piety, like a golden chain, has served, at once, to give connection and ornament to the work, which genius, learning, and the most refined morality could never have furnished. Was any one of his christian graces to be discriminated, it would, perhaps, be his humility. His deep contempt of human pride, is discernable in the following passage in his own writings. 'How absolutely contemptible is man glorying in some little eminence among his fellow worms; while, in comparison with the immensity of the Universe, in the view of superior spirits, and, above all, in the contemplation of God, he must appear nothing, less than nothing, and vanity.' As a christian believer, he gloried in nothing so much as in the Cross of Christ, and next to his own immortal interest, his zeal and talents were unitedly employed to bring others to the saving knowledge of divine truth. Living daily under the influence of the precepts of his divine Master, supported through life by his promises, and having that hope in death which they inspire, he nobly finished his course, and, with triumph, received the summons to his heavenly mansion. E.

THE PLAGIARIST.

No. IV.

Continued from page 124.

In *Negotio* we beheld a striking instance of the folly of preferring the things of time to those of eternity, and of spending life in providing for temporal enjoyment, without seeking the kingdom of God and his righteousness. As a happy contrast to the life and death of *Negotio*, let us now briefly notice the life and death of the amiable *Pulchina*.

Pulchina was the daughter of respectable and pious parents, and received an education corresponding with her birth and situation. Her modest deportment, amiable disposition, and accomplished manners made her an ornament in society; while the enlargement of her mind, and the extent of her acquirements, 'rendered her the patern of all who aspired to excellence.' She was sensible, but not assuming, familiar, but not loquacious, humble, but not spiritless, religious, but not superstitious. The delicacy and correctness of her sentiments, particularly recommended her, and the candour and tenderness which she ever manifested for the feelings and reputations of others produced universal esteem. Of her inferior qualifications, we intend not to make any particular remarks; suffice it to say, that for her skill in music and painting, and for her attention to domestic duties, she was eminently distinguished.

The happy *Benvolio*, with the perfect approbation of her parents, received the hand of Pulchina. He was the object of her choice, and his superior worth, well justified her attachment. The fruits of her parents' care were now conspicuously manifested; and, in their union, Benvolio thought himself the happiest of mortals. In short, the felicity of Benvolio and Pulchina was as complete as the strongest and most undissembled affection could produce.

The servants of Pulchina could never too largely speak the praises of their mistress. She always treated them with the greatest kindness;—considering, that they were her fellow creatures, placed indeed in inferior stations, but, not on that account, less acceptable in the sight of God. 'Did we,' she often observed, 'remember who it was that for our sakes

took upon him *the form of a servant*, we should certainly treat our domestics with becoming gentleness. Besides, it appears to me one of the plainest dictates of humanity to render a state of servitude and dependance as light and pleasant as possible; and, while we, by the bounty of heaven, enjoy superior blessings, shall we not do all in our power to bless those who are less favoured by providence? My servants are my humble friends; and, though I would on no account, be too familiar with them, nor listen to their flatteries or their tales, yet, I will never fail in my efforts to alleviate their misfortunes, and to promote their substantial happiness.'

Acting upon these principles, she was looked up to by her domestics with the highest veneration and love. She was so fortunate as never to have cause to dismiss one from her service, nor to complain of their inattention to the concerns of her family. She was careful to have them well instructed in their duty; and, for this purpose, she not only supplied them with proper books, but herself saw that they read them. In the performance of this service, her husband also liberally afforded his assistance.

Conscious of the high obligations to observe the Sabbath, she strictly devoted that day to religious duty. She took care that such of her family as could possibly be spared, should always attend at the morning and evening service of her church. Belonging to an established church, she esteemed it her duty to attend *there*, and not to suffer herself or domestics to ramble from church to church, as was the practice of some of her acquaintance. 'This,' she used to say, 'I owe to myself, my family, and my minister; and I cannot tell what evil may arise from a different example.' The evening of the Sabbath was always spent in religious exercises, and she would never consent to receive, or pay, visits on that day, considering it inexcusable for those who had the enjoyment of the whole week, to devote that sacred day to worldly pleasure. The charities which Pulchina bestowed were liberally and judiciously made; the really needy never went from her presence unrelieved; and she was extensively known as the substantial friend of the poor.

But alas! it pleased providence, that this estimable woman should not long be continued to her husband, her family, or to the world. To Benvolio she had brought two children. The first died early, and was the beginning of sorrow to this happy pair. Soon after the birth of the second child, Pulchina took a severe cold, which terminated in a consumption.

It is not easy to conceive the anguish of her parents and husband when it was discovered that the efforts of art and the powers of medecine would prove ineffectual for the restoration of Pulchina. A house where I had always found every eye beaming with pleasure, and every heart filled with joy, was now changed to a mansion of sadness and sorrow, and I discovered no countenance which did not manifest the greatest severity of suffering. In Pulchina alone, I observed a degree of calmness and resignation; not a repining word escaped her lips; and her best efforts were directed to reconcile her parents and husband to the decree of providence. An interview which I had with her at the close of her life, has made an impression upon my mind which can never be effaced, and which at the time almost wholly unmanned me.

I found her seated in the chair of sickness, with her little infant lying on her lap, over which she hung with such a look of maternal fondness and anxiety, as I had never seen. As I advanced, she lifted up her eyes, in which stood the big, the affectionate drops; while pale death seemed to sit upon her countenance, which, though wan, was not devoid of that placid sweetness, which ever dwelt upon it. 'I was indulging,' said she, 'and I hope not improperly, some natural affection; and taking—perhaps, taking my last leave of my poor child who holds my heart, (false and weak heart as it is) too fast bound to this transitory scene. Pretty innocent! see how it smiles on its weeping mother! unconscious yet of the bitterness of grief, and the sadness of tears. Sweet babe, I must leave thee; the Father of heaven thinks fit, and his will be done. But oh! the parent, the parent will feel; and surely this will not be deemed a deficiency in humble resignation.' I observed, that christianity by no means opposes humanity; and that grace doth not destroy, but only regulate sand refines our affections. 'My soul' said she 'acquiesces in all the divine disposals, and I am satisfied, that whatever a God of love and wisdom ordains, must be best. But when I look upon this dear innocent; when I consider the various evils of the world, and the prevalence of corrupt passions; when I think of her situation deprived of maternal care and instruction, my heart throbs with sensible anxiety—and I wish—oh! Father of love, pity and pardon me, must I, ah, must I leave this sweet harmless one, to all the trials and difficulties of life? Oh! my pretty babe, I must leave thee; but I shall intrust thee, and in that let me take comfort, to a tender Father, and to the protection

of a Saviour and a God, who careth for his little one. Blessed Saviour.'—She was here overpowered by the strength of her affection, and fell into a fainting fit, from which we apprehended she would never recover. Her husband and her parents were instantly called up; every effort was used to restore her; and though grief suffered no one present to utter a syllable, the scene was the most moving I ever beheld!

At length, she came to herself, and the first object she saw was her trembling mother bathed in tears, and holding her clay-cold hand! On the other side stood her father, and at her feet kneeled her anxious and distressed husband. Around her several of us were placed, whose tears sufficiently witnessed our concern. She raised her languid eyes; gazed wishfully at us; then fixing them upon her mother, 'best and most beloved of parents,' said she, 'farewel, farewel; God of his mercy reward your tender care of me, and give us a happy meeting in the future world. Oh! my father! pray do not let me see your tears; support my poor mother, and remember you have a daughter gone before to that place, where all sorrow ceases.—But my husband.'—She said no more; then throwing her arms round his neck, both mingled their tears for some time. She sighed forth—'best and most dear of men, let me thank you, sincerely thank you, for all the marks of your tender affection; and oh! be kind to my child, oh! why should I say be kind? I know your goodness, but my sweet innocent, let her'—She stopped, but soon went on. 'I little expected all this pain at parting; this is dying; this is the bitterness of death.' 'My dear friends' she continued, addressing herself to all of us around her, 'accept my best acknowledgements for all your kind offices to me; if you ever remember me, when I am gone, remember that my soul perfectly acquiesced in God's dealings with me; and that however the weaker passions of nature may prevail, yet am I wholly resigned to his will, thankful to him for all; nay desirous to quit this world, that I may see my Saviour, the Lord of love, who gave his life for me, and in whose merits I joyfully trust for salvation. I am on the brink of eternity and now see clearly the importance of it. Remember, oh remember, that every thing in time is insignificant to the awful concerns of'——eternity she would have said; but her breath failed; she fainted a second time; and when all our labours to recover her, seemed just effectual, and she appeared returning to life, a deep sob alarmed us—

and the lovely body was left untenanted by its immortal inhabitant!

Now we hope, she is numbered among the redeemed of the Lord; and her lot is among the saints of God, in bliss ineffable and full of glory.

MIRACLES OF JESUS CHRIST.

Christianity was revealed for the benefit of mankind in general; the greater number of whom have neither leisure nor capacity for enquiring largely, and with precision, into all the grounds of its credibility, especially those which demand the aid of much learning and argumentation to set them in their convincing light, and defend them against the objections of infidels. Yet, it was necessary, that this religion should be accompanied with evidences, even of the extraneous kind, sufficient for the rational conviction of every unprejudiced and candid individual. Of this kind no proof could be better adapted than that arising from miracles. It is a proof in the first instance addressed to our senses; exhibiting at once, by an immediate divine interposition, the testimony of its author, who cannot be suspected of falsehood, and such to those who were present at the time and on the occasion of the performance of those miracles, such to us, at this distance of time, on examining them by a few easy and obvious mediums, is their force and authority, that they justly demand our faith without any farther reasonings. A true miracle is a work, which not only appears to be, but which in fact is, above the power of any human or other created being to perform; a work, effected out of the common course and regular method of providence. Or, in other words, effected in a manner different from or above the operation of causes acting agreeably to the common laws of nature. Now, there have been many works called miracles, which appeared to be, but really were not such. Of this kind have many strange things been effected by priests and imposters, in different ages of the world, with intent to deceive the credulous multitude. The means and agency by which they were performed were so held out of view, as that they seemed to have been brought about

by some superior, even omnipotent, power; whereas on examination they have been discovered to be gross impositions, effects, either solely of human, or, in part of diabolical art and exertion. Such were those exhibited by the ministry of the Egyptian sorcerers to invalidate the divine commission and authority of Moses. It is not, therefore, only their appearing to be true miracles, that renders the works of our Saviour a just ground or reason of our faith in him: it must also appear that they were not wrought by the concurrent agency of an evil spirit. But how doth this appear? It is a question of the utmost importance; for if those miracles were the effects of diabolical power co-operating with the word and will of Christ, Christ is not to be believed; he must have been an impostor and his religion false; but, otherwise, he must have acted by virtue of a divine power and commission; and all those doctrines, for the confirmation of which he wrought the miracles, must be true, and we are bound as rational creatures to believe them on his testimony.

Now, there are three very plain and easy methods by which we may arrive at a very satisfactory solution of this question. The first is: by inquiring into the nature and tendency of the doctrines, to which the miracles were meant to give credit. If they be in themselves impious, or if they any how tend to derogate from the honour of the supreme and all perfect Being, and to promote any form of unrighteousness in the world, then the miracles which were intended to validate and promote them, cannot reasonably be supposed to be of God. But if, on the other hand, the doctrines do really tend to advance the honour of God and the practice of righteousness among men, the miracles are then unquestionably divine, and he who revealeth them, may be believed with the utmost safety. Now, such, even the infidel is constrained to acknowledge, is the religion which Jesus Christ revealed and inculcated. To exalt the divine perfections; to lead men to the practice of the most perfect virtue and piety, and to destroy that of vice and irreligion, the grand interests of the kingdom of Satan, is the obvious, and, in the impartial reason of every man, undeniable tendency of the whole. To this method of distinguishing between his own miracles and all those which may be effected by diabolical power, our Lord himself has directed us in the 12th chapter of Matthew; 'when he had healed one possessed of the Devil, blind and dumb, all the people were amazed, and said, is not this the son of David. But when

the Pharisees heard it they said, he doth not cast out Devils, but by Beelzebub the prince of Devils. And Jesus knew their thoughts, and said unto them: every kingdom divided against itself is brought to desolation; and every city or house divided against itself, shall not stand. And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?'

The second method is: to inquire into the character of him by whom they have been performed. If he be a bad man, if he appear to be actuated by any sinister motive, or to have in view any evil design, there is good reason to conclude, that the hand of God is not with him. But infinitely far from such a character was that of the author of the miracles in question. He was, in a word, holy, harmless and undefiled. His whole life and behaviour perfectly corresponded with the law of human rectitude, and with every profession he made concerning himself, so evidently to all who knew him was this the case, that, on a certain occasion we find him demanding the faith of one of his disciples on this ground, even in one of the most mysterious doctrines which he taught. John 14, 11. 'Believe me that I am in the Father, and the Father in me,' and then adds, 'or else that is, if you have any doubt, whether you may entirely trust my simple word, 'believe me for the very work's sake.'

The third method is, to inquire whether any superior miracles were wrought in opposition to those in question? When miracles are opposed to each other, with the intent to establish contrary doctrines, then he, whose miracles are evidently superior, is to be believed, the other not. Thus Moses was to be believed in preference to Egyptian sorcerers: because his miracles exceeded theirs, and so manifested a superior power; which power could be no other than divine.

And, for the miracles of our Saviour, they were so far from being exceeded, that there were not any wrought to confront them. This is somewhat remarkable, when we consider the alarm which his pretensions and his ministry seem to have given to the powers, both of earth and of hell. Doubtless their opposition would have been manifested in this, as well as in the various other ways recorded, had not the adversary, for wise ends, been restrained, or had not our Saviour's miracles been such, as could not, with any probability of success, been counterfeited, or rivalled by Satan without abilities superior to those which naturally belonged to him.

Much more might be said in referrence to each of these methods of trying the validity of miracles; and much in answer to the objections which infidelity has insinuated against them. But my object was briefly to consider the subject, being sensible that its extensive discussion, would demand more pages than can properly be devoted to any one article in the Magazine. Besides, I wish only to advance a few thoughts on the subject, which may be useful to some serious inquiring persons. From what has been observed, it may, however, sufficiently appear to every candid reader, that the miraculous works of Jesus Christ, taken in connexion with the proper and obvious tendency of his religion, with his entire probity and perfect moral character, together with the unrivalled power he manifested in those works, are a just reason and adequate ground of faith in him.

If you shall think proper to give these observations a place in your useful Repository, I may, in your next number, point out some of those doctrines which his miracles were most directly and expressly intended to confirm.

Z

ON THE INTERNAL EVIDENCE OF THE CHRISTIAN SCRIPTURES.

The works of God are all worthy of himself. They contain in them sufficient internal marks of divine origin. Those of nature impress the mind of the rudest savage with the idea of the agency of a superior hand, and to the cultured and most comprehensive mind, the wonders of creation afford ever new and more convincing proofs of the power and wisdom of God. But *his word* he hath magnified above all his name. In his word, therefore, we may justly expect to discover such an impression of his perfections, particularly of his wisdom, holiness, justice, goodness, and truth, as may fully convince us that it proceeds from God. It may indeed be said, that if the scriptures contain in themselves such self-evidencing light and power, they must flash conviction of their truth on all who read them. Such conviction they doubtless would flash on the minds of all men, were not their mental powers so deplorably corrupted. Under the influence of this corruption they are disposed to shut their eyes, lest the light of the glorious gospel of Christ, who is the image of the invisible God, should shine unto them. Hence that declaration of our Saviour, John, vii. 17, 'If any man *will do his will*, he shall know of the doctrine, whether it be of God.' It is the want of disposition to do the will of God, that prevents this knowledge. The questions, whether the doctrines of the gospel be of God, and whether they be truth, amount to the same thing. Whatever doctrine is of God, being of the like nature with himself, perfectly consistent with, and truly expressive of him, must be truth; and it must be entirely devoid of every thing that is opposite to truth: that is, it must bear in it the character or impress of divine perfection; it must express the perfection implied, not simply as a property or power, but as a property or power of such excellence, beauty and glory, as is attributable only to God. The doctrines of holy scripture, in short, contain in them an image, or portrait, if I may so speak, of real Divinity: and it is not derived to them by any of those extraneous mediums, to which we sometimes refer in support of their divine origin. The witnesses, who reported the passion and resurrection of the Saviour, made it, no doubt, sufficiently probable to every reasonable, candid and unprejudiced mind, that those were real facts; but, they could not, by their simple report, however circumstantially validated, exhibit the

divine character and glory in those facts imported. This is another thing. It lies in strict propriety of conception, beyond the proper compass of testimony. It springs only, and immediately, from the things testified.

Hence it appears, that in the christian doctrine itself, not an evidence only, but the main evidence of its truth, is to be found; that is, such evidence, as without which, we cannot attain to certainty. All the arguments of the extraneous kind, we have referred to, however important, and, on many accounts, indispensible, are much farther fetched, and will admit of many questions before we can arrive at such light as they are capable of affording. For instance, with respect to testimony, the testimony of men: were the reporters of these things honest men? By what means did they become acquainted with the matters they report? Does it, all things considered, appear, that they really did see those things, of which they affect to be the witnesses? or how are we to be assured, that, with all their seeming confidence, they are not under the power of some deception? Where is their commission? Whence their authority to propagate such doctrines? And, allowing that they wrought miracles, so called, how does it appear, that those works were above the craft and power of any creature? With respect to prophecy also, it must be observed, that the prophecies were spoken, and the accomplishment of the events referred to, were reported by men. The authority and the credibility of the prophets must, therefore, be inquired into, as well as those of the New Testament witnesses. Besides, how does it appear, that the events recorded, were those very events to which the prophecies refer? And, if it be said, that they did refer to those very events, still the questions will recur, were they not men who report the actual occurrence of those events? Upon what ground stands their credibility? And all these questions must be solved, ere we can arrive at the truth; and when we have arrived, though we may have compassed the truth, it is not, with respect to our perception, certain truth: it is but probability, though probability, perhaps, of a high degree. But it is otherwise with the evidence arising from the doctrines themselves. These, as has been said, express the distinguishing excellence, beauty, and glory of God. From this perception to that of the truth of the doctrine, there is but one step. The argument is, at once, direct and concise as pos-

sible, and between the simple knowledge of it and the conclusion, there is not room for a single question.

It must, indeed, be allowed, that this argument, superior and decisive as it is, can serve but to little purpose with those, who are devoid of that peculiar discernment or moral, say rather spiritual, perception, which is needful to the knowledge of it. No man can be effectually convinced of the truth of the christian doctrine from the glory and divinity of it, unless he has the real perception of its divinity and glory. When this is once ascertained, he has the conviction at once. The argument is but one: that is, the doctrine is true; for it hath divine excellence in it.

It need not be thought strange, if objections should arise in the minds of some, concerning this species of evidence. These objections arise and operate only with those whose minds are destitute of that peculiar aptitude, or spiritual taste, which is always presupposed in the just discernment of spiritual things. Those whose minds, by the grace of heaven, are thus informed, cannot fail of discovering the spiritual import of the doctrine; and those, who have the discovery, must needs have along with it a conviction of the certain truth of the doctrine. Between the glorious object discerned in the doctrine, and all other objects, they perceive a difference, so marked, and so essential, that they can no longer doubt, whether the doctrine be divine or not: And, for those who are devoid of the predisposing taste or aptitude mentioned, it would be highly absurd in them not to allow this in respect to the Divine Being and our knowledge of him, when they daily allow what amounts to the same in respect to many other things; and things, which are very complex in their natures and compounded in their parts. Is there not something in the Sun essentially different from all other objects which strike our eye? And, when we behold it, are we not at once very rationally satisfied, that it is the Sun and nothing else? When we read a poetical work, we perceive in it at once, that which distinguishes it from every other work of human genius; we perceive in it, that in which poetry consisteth. And, by the way, it is not unusual in men of taste and discernment in the arts of imitation, to descry in them beauties, which they neither can point out to others, nor convince others that they see, unless they can take their word for it. If then, I say, we can thus with rational certainty conclude concerning other objects, why not much rather concerning those which are in the strictest sense divine?

All other objects are, in some respects, of a mixed nature. God is, in the most perfect sense, simple and one. His nature, his excellences, his glory, are therefore, when discovered, more distinguishable than any thing else. He cannot, indeed, be seen at all as he is, unless that be seen, in which pure and specific divinity consists. Now, from this results to the mind, perceiving him in the christian doctrine, a decided conviction of its truth; although the person, thus convinced, may not be able to give any other reason for it than this: viz—that there is divinity in it; a transcendent excellence, beauty, majesty, and glory, which belongeth only to God.

So the disciples were assured, that their master, Jesus, was the son of God; for, in his character, his words, and his works, 'they beheld his glory; the glory of the only begotten of the Father, full of grace and truth.' They had a discovery of his glory, in its proper distinct nature, as divine; and that glory was, a perfection in grace and truth; grace and truth in that form and measure, which is proper to deity only. Hence they saw clearly, and with full assurance, the truth of that doctrine; and with confidence reported, that *he*, the word, was God.

Thus the scriptures, solely from the signature of divinity, or, in other words, from the authority of God manifest in them, demand our attention, faith, and obedience. That faith in their divine inspiration or truth, which is built only or chiefly on the performance of miracles, or the accomplishment of prophecies, or on any other foundation than the authority of God, discovering itself in the word, though good and requisite in a certain degree, yet cannot be altogether answerable, either in point of becoming respect, or of its practical influence, to the testimony of the God of truth. That faith, in short, in the divine authority of the scriptures, which is unto salvation, the faith of every genuine disciple of Jesus, is founded chiefly in their perception, say heart-felt perception, of the word, as the power of God, and the wisdom of God.

The subject of these observations is important; and, as I conceive, intimately connected with the propagation of the glorious gospel, the great object of the Missionary Society. If the faith of missionaries in the inspiration of the Scriptures, as saith a sensible writer of Great Britain, depends entirely on the performance of miracles, or the accomplishment of prophecy, their main point, especially in endeavouring to convert the heathen, must be, to prove, that supernatural

events have confirmed the truth of christianity, and that the predictions connected with them have been fulfilled. But, if the faith of the missionary rests on the signatures of the divine perfections appearing in the word itself, he will be chiefly concerned to display to the ignorant the pure and simple doctrines of the cross.

THE CELEBRATED OBJECTION OF MR. HUME TO THE MIRACLES OF THE GOSPEL.

When the defenders of christianity thought they had established the evidences of the miraculous history of our Saviour upon foundations which could no longer be shaken, the ingenuous Mr. Hume invented an argument which revived the spirits of vanquished infidelity, and has since been triumphantly urged by all the enemies of religion, as irrefragable, and decisive against every proof that can possibly be alledged in favour of divine revelation. His celebrated argument is this,—That miracles are, in their own nature, incredible, and that, therefore, no testimony can ever verify them. The only rational foundation of our belief of what has ever happened, or what can happen in the world is our own *experience* of what does constantly take place in the course of nature. Men may be false, or may be deceived, but nature never changes. As we, then, have had no experience of any miraculous changes in the order of the world, it is unreasonable to believe that any have ever existed, whatever may be the number, or the character of the men by whom they are attested.—This reasoning was esteemed, by those who were inclined to reject divine revelation, to be unanswerable, and, for a moment, it seemed to its friends to be the most formidable attack which had yet been made on the authenticity of the sacred scriptures. It has since, however, been vigorously repelled, and I think effectually overthrown by many pious and excellent writers, and by none with more skill and force than by Bishop Watson in his letter on this subject to Mr. Gibbon.

But, it appears to me that Mr. Hume's redoubted argument may be destroyed by a process more simple and obvious than most of those which have hitherto been employed against it. And a plain, concise, and popular refutation of such

an adversary, whose writings are in the hands of almost all young persons, may answer some of the valuable ends contemplated by your Magazine.

On Mr. Hume's principle, that no miracle is credible because it is contrary to our experience of the uniformity of the course of nature, it would be impossible for God to make any revelation of his will to the world, distinct from the structure of the world itself, whatever reasons for it might exist in the state of human nature. Such a revelation would itself be a miracle, whether made to mankind immediately by a voice from heaven, or by the more humble instrumentality of prophets and apostles. And, if by the agency of the latter, their divine mission could be authenticated only by such works of omnipotence as would be a sufficient demonstration to the world that the spirit of God accompanied and instructed them. This is a consequence of the principle, I am aware, not at all alarming to those by whom it is urged, but rather a subject of their triumph. But, I trust, there are few reasonable and serious men who are willing to say that it is impossible for God to make any extraordinary communication of his will to his erring and miserable creatures.

But, I add, that this principle leads to Atheism—acted upon to its full extent it would resist all improvements in science,—it refutes itself.

It leads to Atheism. For if our own experience of the uniformity of nature is the sole test of a reasonable belief concerning whatever has been, or what ever shall be, in the history of the world, it is impossible that the world should ever have had a beginning, it is impossible that it should ever have an end. It must have existed, it must continue to exist, eternally in the same order in which we now behold it. There can be no future state of existence, no future judgment, no future retribution to the virtuous and the wicked; for these are all contrary to our experience; there can be, therefore, no foundation for religion. The world, eternal in its own nature, must exist independent on any intelligent and omnipotent cause. But the only proof of the being of God is derived from the wise order and harmony of the world; and if this is order eternal and uncreated, it would at least be unphilosophical to suppose the existence of a Deity who would then be a superfluous and unnecessary apendage to the universe. We must receive the absurd idea of an eternal succession of mutable and perishing beings governed only by their own internal and immutable laws. We must believe, that there is no God, or

embrace the old Aristotelian hypothesis, which is but one step removed from Atheism, that the universe itself is God.

These consequences flow so obviously from the principle, that I have been surprised not to find them urged with more point and force than they have been by the friends and defenders of christianity. Indeed, I have scarcely seen them touched except transiently by the judicious and ingenious Dr. Allen*. They are consequences, however, which, though not displeasing to a part of the followers of Mr. Hume, yet, I trust, were never contemplated by the greater portion of them. Atheism has not yet become so fashionable in Great Britain. And if they are, as I believe, the genuine results of the principles, they must be decisive against it in the opinion of every pious and virtuous man.

Another consequence of this principle, though not so gross and impious as the former, tends not less to demonstrate its absurdity ;—it would, if acted upon to its full extent, arrest all improvements in science. Permit me, by a familiar example to illustrate and confirm this proposition. When first the effects of the electric or magnetic influence were discovered, how ought all philosophers, on this ground, if, on this ground a philosopher could have ever existed, to have treated the history of them ? precisely as infidels have treated the history of the gospel, rejected them instantly, and without examination, as absurd and impossible, because contrary to all their *experience*. Do you say let them repeat the same experiments by which these new powers in nature were originally discovered ? But, if the principal which we are combating be certain and infallible, a wise man could have no motive for making the experiment, since his own past experience of the coure of nature is the criterion of whatever is possible, or credible. Even if he should repeat the experiment, I do not know whether he could consistently admit the testimony of his senses to a new fact ; certainly not the testimony of other persons. And what are

* *A celebrated French Refugee in England, in his reflections on the books of the sacred scriptures.*

This work was published in London, 1688*; and shews that the objection of Mr. Hume to the evidences of christianity, is not novel, but has only been set in a new and stronger light by that ingenious writer.*

the greater portion of mankind to do, who have neither the skill nor the means of experimenting?

Let us take another example where no counter experience can possibly be applied. The inhabitants of a torrid climate never can have the effects of frost made obvious to their senses. Congelation is as great a mystery to them as any mystery, or miracle of the christian religion. According to this favourite maxim of infidelity, then, they ought never to believe it, and the king of Siam acted right in punishing the Dutch navigator for attempting to insult his understanding by incredible stories, who assured him that in Holland, during part of the year, water became sufficiently hard to bear men, and carriages drawn by horses, upon its surface. If testimony, then, were under no circumstances, sufficient to vouch to us, facts which not only are not conformable, but which, in many instances, are wholly contrary to all our past experience, science must be arrested in the very commencement of its progress. This consequence was, certainly, not adverted to by the ingenious writer who invented, or gave its present form, to the principle against which we contend. But, when we are testing the merit of a principle, if it is not found to hold universally, or co-extensively with the latitude of its terms, it ought to be rejected. For, by what rule shall we apply it only to the facts of religion, when it is found absolutely false in its application to the facts of science?

I maintain, in the last place, that this celebrated argument, drawn from our experience of the uniformity of nature, refutes itself. For, if the physical course of nature, on which the argument rests, is found to be stable and uniform, the moral order of things appears to be not less steady and invariable. If the former of these facts, upon Mr. Hume's principle, stands in the way of the admission of any miraculous history, the latter, upon the same ground, forbids the rejection of the history, if, by rejecting it, we must contradict all themoral phenomena of human nature. Admitting, then, what can hardly be denied by the bitterest enemies of religion, that the apostles and evangelists were men of the soundest understanding,* and the most upright hearts, it is contrary to all

* *The perfection of the moral system published by these humble fishermen, so far excelling all the philosophy of their age, demonstrates, that either they were inspired from above, to admit which, is yielding the question, or they were men of superior*

that we know of the motives of conduct among mankind, that, for the sake of propagating a most improbable imposture, they should voluntarily submit to incessant toils and extreme sufferings, they should abandon honour, interest, family, all that is usually accounted most dear to the human heart, and march with intrepidity through perpetual persecutions to certain death, inflicted in the most excrutiating and dreadful forms. They were evidently not frantic in their writings, which are always rational and simple, and in which there appears to be no tincture of enthusiasm; yet they yielded all their original prejudices, and all their hopes from a triumphant Messiah, to their deep conviction of the divine mission, and the miraculous power of a suffering Master, for whom they encountered every actual evil, and every possible hazard. If, then, we should suppose, with the objectors, that the gospel is not true, here are contradictions to the moral order of things, that is, to all the ordinary principles of conduct among men which have ever occurred to our *experience* in other cases, not less wonderful, and out of the course of nature, than the miracles themselves for which the apostles, and companions of our Lord, and witnesses of his life, made such astonishing and almost incredible sacrifices.*

This so much vaunted objection, then, against the miracles of the gospel evidently refutes itself, inasmuch as in its application to the established moral order of things it contradicts the conclusion which the enemies of religion have so triumphantly drawn from their physical order. This particular view of the subject merits, and, to give it its full force, would require a more extensive elucidation. But, that I might not encumber your Magazine, I have chosen to represent it with all the conciseness which I thought in any way consistent with perspicuity. It ought to carry with it the greater conviction to the objectors, since they equally subject the natural and the moral world to the laws of necessity, so that the ordinary and natural motives of human conduct must be those also, which are certain and necessary. S.

minds to the profoundest writers of Greece or Rome. Which is yielding almost as much.

* *Some men have encountered great dangers, and endured great sufferings even for an erroneous opinion; but there is a wide difference between dying for* an opinion, *and in attestation of* a fact.

BIBLICAL CRITICISM.

Verse 9th, of the 11th Chapter of Ecclesiastes explained.

In a discourse addressed to young people, which I had the opportunity of hearing some years since, my attention was particularly arrested by the manner in which the preacher explained and applied those words in the 11th of Ecclesiastes 9th verse; 'Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.' 'Your time of life,' said he, you are disposed to think might exempt you from attentions so serious, so correct, and so diverse from the tendences of nature, as are those of religion. For this you refer to the words of Solomon: 'Let the young man, &c.'—Such as you fondly presume, is the instruction alike of nature and of wisdom inspired: but, as to the way, which we recommend, that is not *the way of your heart*, nor does it fall within *the sight of your eyes*. You see neither beauty nor interest in it; and the thought of it, instead of cheering, depresses your spirits——Ah! my young friends, what pity it is, you should thus deceive yourselves! be assured such was not the meaning of that inspired son of wisdom. Solomon, the wise was not a minister of sin. For proof of this, let me only direct your attention to the sequel. But know thou, that, for all these things God will bring thee into judgment.'—If those words '*the way of his heart*,' '*and the sight of his eyes*,' in the quoted passage, is to be taken in the sense, that is, the vicious sense, you suggest, he must have spoken ironically; and the sequel must be understood as pointing to his real, though implicated meaning. If I may be allowed so to paraphrase the passage, it would be, as though he had said;

'The season of youth you conceive to be a season more proper for other attentions than those of penitence and religious demeanor. You conceive it to be a season which nature has kindly allotted for all pleasurable indulgence, how vain or vicious soever; and, under this view, you are disposed, as it would seem, to treat with contemptuous indifference every monition of wisdom to the contrary—Well, since you are to appearance, so obstinately determined on this wayward course and habit of thinking, what shall we say? or what can we do with any hope of reclaiming you? What, indeed, but give you over, as it were, to the impulses of your own, so much wiser, or as you imagine, better founded conceptions.—Go

on then, deluded as you are; make a full experiment of this your joyous progress; assume with boldness the privilege you claim, and give a fair unbridled loose to all that vice and folly to which the spirit of your age may prompt you. Say in thine heart, there is no God; there is no future retribution, no judgment to come; the Bible is all a cheat; and Heaven and Hell are mere chimeras, priestcraft, a painted bugbear to keep in awe the weak and superstitious. Happy libertine! what have you to fear? sing and dance and drink; game, curse and swear; and plunge lawless into every scene of debauchery and riot.—But, hold, methinks I hear you say, this is almost too much—we fear you are not in earnest—True, my young friend? I am not in earnest: it is all an irony, 'for know thou, that for all these things, God will bring thee into judgment.' Yes, gay, thoughtless, and presumptuous, as you are, the time is fast approaching, (and an awful time it is,) when you shall see, and with anguish unutterable feel, the nature and the operation of these things; and whatever you now may think, your conscience, then fully informed, will dreadfully forestal, and with conviction irresistable justify your doom.'

This, I must acknowledge, is a very impressive explanation of the passage; and the ironical form of speech here supposed is not without example in other parts of sacred scripture; particularly in that well known address of Elijah to the prophets of Ball, in 1st Kings, 18, 27. 'cry aloud, for he is a God; either he is talking, or he is pursuing, or he is on a journey or peradventure he sleepeth, and must be awaked;' Yet I cannot conceive it to be a correct interpretation of the inspired author's meaning in this place. It implies, in my view, an abridgment too indiscriminate of the propensions and privileges appertaining to the early stages of life. The young have natural propensions and privileges, and those peculiar to them which are not all vicious, and on account of which, simply considered, they cannot be supposed to be obnoxious to condemnation in the judgment to come. From those, Solomon, who, we know, was no Cynic, was not, I presume disposed to debar them. Such indiscriminate restraint, if we may judge from the whole tenor of his sacred writings, he considereth as unnecessarily discouraging, and as productive of effects on their minds the reverse of those which in his admonitions he had in view. Indeed, the analogous verse succeeding seems to me sufficiently to justify the opinion, that the passage is to be undersood, not in an ironical, but litteral sense: 'therefore remove sorrow from thy heart, and put

away evil from thy flesh.' The true meaning of Solomon in the place I conceive to be as follows: 'we allow you, the innocent manners and indulgences, which are proper to your age. But, by all means, let *them be innocent*. Let them be such as shall bear a favourable referrence to the judgment to come. The claims, which nature has given you, it is doubtless your privilege to assert; and in these claims we most freely indulge you. Remember, however, the claims which we refer to, are claims, with which nature, not as now, corrupted, but in its state of original purity and rectitude, has endowed you. They are such as accord with the principles and tendencies of nature in that state; and consequently, with the rule by which in the future judgment all the deeds done in the body shall be tried. Let your conduct, therefore, under this indulgence, be at all times regulated by a becoming reference to that future account.'

I would only observe, that if the instructions and the discipline of parents, or guardians of whatever description, and of the ministers of religion, were always conformable to this, which I apprehend to be the true sense and meaning of the inspired preacher in the place, we should probably see more of the happy fruits of their well meant endeavours among the rising generation. Nevertheless, if the explanation I have suggested shall appear to any candid and well informed reader to be incorrect, or in any respect inconsistent with scripture and truth, or the designs of religious education, I shall be much obliged to him for any communication through the medium of this Magazine which may tend to rectify my mistake.

A. B.

THE REFUGE.

An anonymous publication, by the author of the Guide to Domestic Happiness. The first American edition, Philadelphia, 1804.

This book, though in size comparatively small, is in its contents exceedingly valuable. They are comprised in several letters of considerable length, addressed to a female correspondent in much distress of mind, and anxiously inquiring 'what she shall do to be saved.' To these letters is prefixed an introduction, of considerable length also, in which the author relates the occasion of the correspondence, and inserts several interesting considerations relative to the matters discussed. The subject, in a general view, is, the doctrine of Salvation by Grace, through the mediation of Jesus Christ, as revealed in the holy scriptures. On account of the great importance of this subject, both to the present and future happiness of mankind, these letters, though originally intended for the information and comfort of an individual, have been sent out into the world for the benefit of others, who, in the like predicament, may be solicitous to ascertain the true and sure ground of peace, confidence, and hope, revealed and provided in the glorious gospel. To this purpose we conceive them to be happily adapted. The stile, in which they are written, is easy and familiar; and the arguments, in support of the truths alledged, are scriptural and conclusive. The view, in short, with which the author in these letters presents us, of the way of salvation by Jesus Christ, of the absolute freeness of divine grace, of the ground of a penitent sinner's acceptance, and of the entire insufficiency of every form of human virtue to answer the claims of violated law, and conciliate the favour of God, cannot but be interesting and highly satisfactory to every sincere lover of the cause of Christ, and well wisher of the souls of men. As some specimen of the author's sentiments and aim may be desirable, it will suffice, we presume, to extract the following, from the sixth letter, beginning at page 220.

'Of the strength of faith, and the power of unbelief, we have a striking instance in the conduct of Peter. This apostle, with other disciples, was in a ship in the midst of the sea, tossed with waves, for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the Sea. And when the disciples saw him walking on the Sea, they were troubled, saying, 'It is a Spirit; and they

cried out for fear. But straightway Jesus spake unto them, saying, 'Be of good cheer; it is I; be not afraid.' And Peter answered him, and said, 'Lord, if it be thou, bid me come unto thee on the water.' And he said, 'Come'. And when Peter was come down out of the Ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Lord save me.' And immediately Jesus stretched forth his hand, and caught him, and said unto him, 'O thou of little faith, wherefore didst thou doubt?'

'Now, you will be pleased to remember, that the command of Christ, was Peter's warrant for venturing on the agitated lake of Tiberias. Without this command the attempt would have been presumptuous in the extreme; and had he, during the perilous excursion, kept that, instead of the winds and waves, in view, he would have reached the object of his confidence without alarms of danger, or, manifesting symptoms of distrust. The fact is; the renowned Cephas forgot his own request, and also the command and the almighty power of his Lord. He began to look at second causes,—to reflect, perhaps, that he had precipitately left the Bark, where safety might have been reasonably expected, and was attempting to tread on a wave that threatened to ingulph him in a moment.—Now, thus it frequently happens with the trembling sinner, who is awakened to a sense of his danger; and who, as a wretch that deserves to perish, is encouraged to rely on Christ as a complete Saviour from the guilt of sin, and from the curse of the law, which he is conscious of having violated in a thousand instances. The invitation and the promise exhibited to the dejected and burdened suppliant, are not suspended on the performance of certain conditions, or on the conscious possession of holy qualities. It is not said, look into yourselves, or to something you have done, either to merit, or to predispose you to receive my salvation; but, 'look unto me, and be saved, all the ends of the earth,—I am the Lord; and beside me there is no Saviour.' Instead of attending entirely to such encouraging declarations, the self-condemned sinner is apt to contemplate the magnitude of his guilt—to stand questioning whether it be not too enormous to be forgiven, or, on the other hand, whether, if pardonable, he be sufficiently humbled to receive the astonishing favour. But this is to act the part of Peter, to look at sin and its guilt (as he did at the winds and the waves) instead of the Saviour—to regard the suggestions of unbelief more than the invitation and the promise,

The question in this case, is not, whether my sins be great, or comparatively small ; not whether I have attained a certain degree of humiliation, and am conscious that my compunction is proportioned to my guilt ; but whether Christ hath not unequivocally declared, without any referrence to the depth of my contrition, or the magnitude of my sin, 'Him that cometh unto me I will in no wise cast out?'—'Whosoever liveth and believeth in me, shall never die.' Now, if this be true; if Jesus hath made these infinitely gracious declarations, the trembling sinner is not to hesitate, but confidently to believe the soul-cheering testimony ; to come to him as a vile sinner; as a wretch that deserves to perish, and, without looking into himself for any prerequisites in order to the reception of mercy, to cast his burden of guilt upon Christ as a sin-bearing Saviour, looking to his atonement as the only ground of forgiveness; knowing and believing, that what he hath said, he will most assuredly perform. This is to receive the testimony of God concerning his son, rather than that of man or of Satan, or of the clamorous accusations of the guilty conscience.'

On the whole, we can with confidence recommend this pious production to all who wish to be well informed in the doctrine of evangelical grace; and particularly to those, who, sensible of their ruinous depravity, their guilt, their impotence, and danger, are desirous of speedily repairing for refuge to the only hope set before them.

It is a small octavo volume, and may be purchased at a low and reasonable rate.

ANTIQUITIES.

The day of Expiation among the Jews, though not a festival properly speaking, yet must be considered as among their religious institutions. It happened between the Pentecost, and the feast of Tabernacles. The 10th day of the month Tisri, being the first month of the civil year, was appropriated to this solemn fast. It was usually termed the great f st, because the people fasted all the day long, and some be an it even the day before, or, what is more probable, be cause it was the only stated fast enjoined by the Levitical Law. In the 16th chapter of Leviticus this fast is instituted, and the ceremonies are established. Some of them belonged to the people and others were specially appointed for the high Priest. The first were those of abstaining from all kind of food, and all manner of work. The second were, that seven days before the feast the high priest left his house and went into the temple to purify himself against the approaching solemnity.

The ashes of the red Heifer were put upon his head on the 3d and 7th days, which was a kind of expiation. The night before the day of expiation he washed his hands, his feet, and his whole body several times, and changed his garments at every washing. When the day was come, after the usual sacrifice, he offered several others, both for the Priests in general, and for himself and his family in particular. On that day were offered 15 sacrifices, viz. 12 whole burnt offerings, and other expiatory sacrifices, both for the people and priests. For the high Priest's family was offered a young Bullock, on which he laid his hands, and confessed his own sins, and those of his house. He afterwards cast lots upon two Goats, that were offered for the people, one whereof was to be sacrificed, and the other sent into the desert. He then slew the Calf and the Ram that were appointed for the expiation of his own sins, and those of his brethren the priests.

When all these preparations was over, he went into the *holy of holies* in the dress of a common Priest, because this was a day of affliction, and burned before the mercy seat the perfumes which he had brought from the altar. This perfume raised a kind of cloud that hindered people from looking into the Ark, which was reckoned an heinous offence. Then he came out to receive from one of the Priests the blood of the young Bullock, and carried it into the *holy of holies*; where, standing between the staves of the Ark, he sprinkled some of it with his finger upon the mercy seat. By this ceremony he

made himself fit to atone for the sins of the people. Afterwards, he came out of the *holy of holies*, and took the blood of the Goat which he had slain, and sprinkled it upon the mercy seat, as he had done that of the Bullock before. He then came once more out of the *holy of holies*, and took some of the blood of the Goat and Bullock, which he poured into the horns of the inner altar, which were hollow for that purpose, near the vail that divided the *holy place*, from the *most holy*, and also on the basis of the outer altar. Each of these sprinklings was done seven times. Lastly, the high priest laid both his hands upon the head of the other Goat, and had him conveyed into the wilderness by a proper person, after he had confessed over him the sins of the people, and thus transferred them upon his head.

This was a very expressive ceremony. The sins of the people were done away by the sacrafice of the first Goat, and to shew that they would no more be had in remembrance, the second was loadened with them, and carried with them into the wilderness, which was thought to be the abode of Devils, the authors of all vice and iniquity. This Goat was called *Ghaza zel* that is according to some, a *Devil*, because it was sent away with the sins of the people. The Septuagint has rendered it by a word that signifies *to remove or turn away evil.* The word may also signify an emissary or scape goat from the word *Az* which signifies a Goat, and *azal* to separate; and it was a common opinion among the ancient Hebrews, that deserts and uninhabited place were the abode of Devils.——Therefore the people were in the habit of insulting over and cursing this Goat; they spit upon him, plucked off his hair, and in short used him as an accursed thing. No footsteps of this usage appear in the Levitical Law; but it is certain that it was very ancient, since St. Barnabas who was cotemporary with the Apostles, in his Epistle written not long after the destruction of Jerusalem, makes express mention of it.

The ill treatment our blessed Saviour met with from the Jews, had some conformity with this custom, and it is evident that his enemies dealt with him in the same manner as they were used to do with the Goat *Ghazazel*, as Tertullia nhath observed. It is very probable, that the ancient Jews took occasion, from some passages out of the prophets, (Isaiah 1, 6, 53d, 3d. Zach. xii. 11.) to bring in the custom of thus insulting the Goat *Ghazazel*, and crowning him with a red ribbon, or a piece of red stuff which was in the shape of a tongue. It was also the custom among the Heathens to load with curses and impre-

cations those human sacrifices that were offered for the public welfare, and to crown them with red ribbands, (vid Virg. Aqn. Lib. 2. v. 133.

If it be asked, for what reason God was pleased to choose the vilest and most despicable of those animals, that were clean, to be offered on the days of *expiation*, we shall answer with Bochart and others, that the Egyptians entertaining a very great veneration for Goats, and the Israelites themselves having worshipped them in Egypt, (Levit. 17, 7.) the design of God seems to have been, to turn them from this kind of idolatry, by appointing the one to be offered for a sacrifice, and the other to be loaded with the iniquities of the people.

When the high Priest had performed all these functions, he went into the court of the women, and read some part of the Law. Lastly he came the fourth time into the *holy of holies* to bring back the Censer, and the pan wherein the fire was. When, therefore, it is said in scripture, that the high Priest entered only once a year into the *holy of holies*, it must be understood of one day in the year, and not that he made but one entrance on that day. Every thing was done in order, and when one function was over, the high Priest was obliged to come out and perform other ceremonies; which, according to the Law, would not be done in the most holy place, as washing himself, changing his cloaths, slaying the sacrafices, &c.

We have dwelt longer upon this institution, because it hath a greater conformity with the christian religion than any other, since, through all its parts, it was typical of the most important mysteries of christianity. It was in general the most lively representation of the atonement which was made for the sins of mankind by the blood of Jesus Christ. It is worthy of observation that Philo-Judæus had some notion of this truth, for he says, in his Treatise de Soma. p. m. 447, that *the word of God*, whereby he means the *Son*, is the head and glory of propitiation, that is of what renders men acceptable to God. These passages of Scripture, *that Jesus Christ gave himself a ransom for many, that he was made the propitiation for our Sins; that he was the propitiation not only for our sins, but also for those of the whole world*, and such like expressions that occur in almost every page of the gospel, receive great light from this typical institution.

Not only were these sacrifices offered on the day of expiation, a more exact representation of the sacrifice of Jesus Christ than any other, but the person, also, who made the

atonement, was, in many respects qualified to represent the *high priest* of the christian church. He was qualified

First. Upon account of his *dignity*, which according to the Jews, was at its utmost height, when he entered into the *holy of holies*. For which reason he was called great among his brethren. This dignity was so very considerable, that Philo does not scruple to say, in his Treatise de Monar: p. 63, and de Somar: 872, '*That the high priest was to be something more than human; that he more nearly resembled God, than all the rest, that he partook both of the divine and human nature.*' It seems to have been with a design of expressing both the holiness and dignity of the high priest, that the law injoined, that none should remain in the Tabernacle, whilst the high priest went into the *holy of holies*.

Second. He further represented our high priest by his holiness.—It was to denote this holiness, that in the anointing of the high priest, a greater quantity of oil was used, than in that of his brethren, whence he is called, the *priest anointed*. Nothing can better represent the holiness of Jesus Christ, than this great plenty of oil used in the consecration of Aaron; and it was undoubtedly in allusion to this anointing, that Jesus Christ is stiled in scripture the *holy one*, by way of eminence.

Third. He represented Jesus Christ by his being on that day a *mediator* between God and the people. For though Moses is called a *mediator* in the New Testament, yet it is certain that the high priest was invested with this office on the day of expiation. Moses must indeed be acknowledged as a mediator, God having by his means made a covenant with the children of Israel. But, as they were apt to transgress the law, it was necessary that there should be a mediator, who by his intercession and sacrifices, might reconcile them to God. Now, this was the high priest's function. So that Moses and Aaron were exact types of the two fold mediation of Jesus Christ. By him was the new covenant made, and by his own blood hath he forever reconciled mankind to God.

Fourth. The entrance of Jesus Christ into heaven once for all, there to present his own blood to God, as an atonement for our sins, was very clearly typified by the high priests going once a year into the *holy of holies* with the blood of the victims.

As for the two goats, we learn, by the Epistle of Barnabas as quoted above, that they were looked upon as typical. They both represented the same thing, but under different

ideas. The offering of the one denoted the remission of the peoples iniquities, and the sending of the other into the wilderness, shewed, that they were carried away, or blotted out of God's remembrance. To which there seems to be an allusion in the prophet Isaiah, when it is said, that *God casts sin behind his back*, and in the bottom of the Sea. The sacrifice of Jesus Christ may be considered under these two different views; he hath done away our sins, hath taken them upon himself, and nailed them to his cross. Z.

EXPOSITION.

Rom. ix. 3. *Verse.*

A correspondent, availing himself of the ingenious illustration of this difficult passage, given in our last number, proposes to read it, in connexion with the preceding verses, thus: 'I say the truth in Christ, I lye not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart (for I did wish myself accursed from Christ,) for my bretheren, my kinsmen according to the flesh.' The difference between this exposition and that of our former correspondent consists in connecting the second verse with the latter part of the third verse, by making the first part of it, viz—'For I did wish, &c. a parenthesis.

Mr. Editor,

If you think the following extract of a Letter, from a Clergyman, in the western part of this State, dated near Young's Town, 18th February, 1805, sufficiently interesting, for a place in your Magazine, you may insert it, either in whole or in part.

"I have no doubt but it will be satisfactory to you to hear that there are still favourable appearances in the church, in this western country. Extraordinary bodily exercises are not so common as they have been; yet, as far as I can learn, there are still some who are exercised in this way, in almost every congregation where this work has formerly prevailed. Many of the subjects appear to give scriptural and comfortable evidences, that they have really experienced a work of grace. The enemies of the work continue to make violent opposition,

some to such a degree, as to manifest a malicious disposition, against those who are its friends. [Some seem to be increased by the pamphlet, published by the Committee of Missions, entitled 'Glad Tidings' especially by the last piece in it.] I have just finished visiting, and catechising the people of my charge, and I am happy to say, that there are promising appearances among a number of them. I find that the books given by the General Assembly to this Presbytery,* answer a very valuable purpose, as they are circulated from one to another of those who are in a great measure destitute of books, and of means to acquire them. They not only have a tendency to excite their attention to divine and eternal things, but their attachment to the Presbytery Cause; while they discover the attention of the superior judicatory of our church to their spiritual interests.

The Reasoning of a Greenlander, before his Conversion, related to a Missionary by himself.

'It is true we were ignorant Heathens and knew nothing of God or a Saviour; and indeed who should tell us of him 'till you come.—But you must not imagine that no Greenlander thinks about these things. I myself have often thought a kajak (or boat) with all its tackle and implements does not grow into existence of itself, but must be made by the labour and ingenuity of man, and one that does not understand it would directly spoil it. Now, the meanest bird has far more skill displayed in its structure than the best kajak and no man can make a bird: but there is still a far greater art shewn in the formation of a man than of any other creature. Who was it that made him? I bethought me that he proceeded from his parents, and they from their parents; but some must have been the first parents; and whence did they come? common report informs me, they grew out of the earth?† but if so, why does it not still happen

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* *Erie.*

† *The enemies of revealed religion who may pity or ridicule the ignorance of the Greenlander, and regret that philosophy were not present to remove it, are reminded, that the preposturous idea that man sprung from the earth has been received not only by untaught barbarians, but by many of those sages whose talents and characters infidelity delights in exalting. It was the received opinion of several of the ancient sects of Philosophers and particularly of the Epicurean, that man issued from the ground, after*

that men grow out of the earth? and from what did this same earth itself, the sea, the sun, the moon and stars arise into existence. Certainly there must be some being who made all these things;—a being that always was, and can never cease to be. *He* must be inexpressibly more mighty, knowing, and wise than the wisest man. He must be very good too, because every thing that he has made is good, useful, and necessary for us—Ah! did I but know him, how would I love him, and honor him! but who has seen him? who has ever conversed with him? none of us poor men—yet there may be men too that know something of him. O that I could but speak with such! As soon as ever I heard you mention this great being, I believed directly, with all my heart; because I had so long desired to hear it.'

Thus the *invisible things of God from the creation of the world, are clearly seen, being understood by the things that do appear.*

Cranby's Hist. Greenland Vol. 1. *B.* 3.

O.

ANECDOTE.

Instances of great firmness in the cause of Christ, or deep repentance for transgressing his commands, especially among those primitive christians whose exposure to sufferings gave every temptation to disobedience, had they not been fully convinced by testimony and experience of the truth of his holy religion, are worthy not only to be had in remembrance, but frequently recurred to, as encouragement to others, to go and do likewise.—It is on this ac-

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the manner of a vegetable and by the influence of the Sun was gradually perfected.

.....in mother earth
—the yet imperfect embryos lay
—when grown mature they forc'd their way
Broke forth from night and saw the cheerful day.
Creech's Lucretius.

The idea was probably derived from a tradition that man was formed from the dust of the ground. How valuable those oracles which prostrate the vanity of man by pointing him to the ground as his origin, and exhibit not a teeming earth on the vernal sun as agents in producing him, but a being of infinite wisdom, goodness and power. Happy the men who know adore and love him.

count, that I send you the following Anecdote, to occupy a place in your useful Magazine.

Upon a solemn day, when the Emperors of Rome were wont to bestow largesses on their soldiers, Julian the apostate, then Emperor, called his army before him, and caused a large donative of gold to be laid on one side; and frankincence with fire by it, on the other. Proclamation was made, that they who would sacrifice with the one, should have the other. By this means many of the christian soldiers were ensnared, and performed the sacrifice by burning the incense; received the donative, and went home jolly and secure. Being at dinner, with their companions, and drinking to each other, as the custom was, with their eyes lifted up, calling upon Christ and making the sign of the Cross as oft as they took the cup in their hands, one at the table told them, he wondered how they could call upon Christ, whom they had so lately abjured. Amazed at this, and asking how they had abjured him, they were told that they had sacrificed, which was all one as to deny Christ. Whereupon starting from the table, they ran up and down the market place in a furious and frantic manner, crying out, 'We are christians! we are christians! in heart and in truth, and let all the world take notice, that there is but one God, to whom, we live and for whom we will die—we have not broken the faith which we swore to thee O blessed Saviour! nor renounced our profession. If our hands be guilty, our hearts are innocent—'tis not the gold that has corrpted us, but the emperors craftiness hath deceived us.'—And then running to the emperor, they threw down their gold before him, with this address, 'we have not sir, received the donative, but are condemned to die. Instead of being honoured, we are vilified and disgraced. Take this largess and give it to your soldiers; as for us, kill us and sacrifice us to Christ, whom alone we own as our highest prince—return us fire for fire; and for the ashes of the sacrifice, reduce us to ashes—cut off those hands, which we so wickedly stretched out; those feet that carried us to so great a mischief; give others the gold, who may have no cause to repent. For our part, Christ is enough for us, whom we value instead of all things.'

With this noble and generous resolution, though the Emperor was highly enraged, yet because he envied them the honor of martyrdom, he would not put them to death, but banished them, and inflicted other penalties, which might sufficiently evidence his rage against them. *Z.*

RELIGIOUS INTELLIGENCE.

SERAMPORE BAPTIST MISSION.

Extracts from letters, just received in this city, from the Rev. Mr. Carey.

"I received your's by Mr. B—— for which I feel myself much obliged to you. It is a fact, that the servants of our Lord Jesus Christ feel a mutual affection for one another, and an intimate interest in each other's concerns, however distantly removed from each other's society.

"I, in common with my dear brethren & sisters here, feel much pleasure in hearing of the safe return to you of our much beloved brother in Christ, capt. Wickes; and a proportionable degree of regret that any circumstances have prevented his coming out again, with our brethren and sisters, whom you mention to have arrived in America.

"Since our dear friend left us we have had some things distressing in the little church which is collected—One of the baptized natives is gone we know not whither, and another of them, I am sorry to say, gives us pain. On the 13th of Nov. 1804, our sister Chamberlaine was removed from us by death. She was delivered of a daughter, the Friday preceding, and appeared as well as such a situation generally admits of. On Lord's day, she experienced a very great change for the worse, and expired like a christian on the above-mentioned day. The Lord empties us thus of all our earthly enjoyments, that our affections may be entirely fixed on things above, and that we may live as strangers and pilgrims here below.

"When I compare the few collected to the standard of the Redeemer in this country with the prodigious number of the inhabitants, I am ready to overlook what the Lord has done for us, and to sink in despondency. Yet I must confess I scarcely hoped, a few years ago, to witness what I have seen. After several years of useless existence in this country it pleased God to call me to join my dear brethren at Serampore. They are men of God. In a little more than a year from their arrival, we had the pleasure of baptizing the first Hindoo, upon a profession of his faith; since which time, there has not been a year in which we have not been favoured with additions to the church. Some respectable gifts have been bestowed, and a goodly number continue in an honourable profession of the glorious gospel.

"The last Lord's day, I had the pleasure of baptizing two persons, both natives. I am not able, at this moment, to refer to the church book, but I think this makes the number added to the church this year *sixteen*. To God be all the praise. I think this, on the whole, the most prosperous year of the mission. Several of our members have grown to an establishment in the doctrines of the gospel, a circumstance no less pleasing than the increase of our number.

"The work of God is much more effectually promoted, under the divine blessing, by the labours of our native brethren, than by our's. They are perhaps, in some respects, deficient in judgment, but their theme is *Jesus Christ* and *him crucified*. I trust their labours have been, and will be yet found useful to many. Two of the natives now preach the gospel in Calcutta, and at a place about three miles south of it, with considerable encouragement from the numbers who attend upon them. The enemy does all he can to stir up the wrath of the wicked against this work, but, greater is he that is with us, than they which are against us. We are more employed in preparing materials, instructing those who believe, directing their steps and overseeing the work; and this is employment sufficient for a greater number than we are.

"On a prospect of so many persons coming to join us, we have been in some anxiety respecting temporal supplies. After much consultation, and, I trust, prayer to God for his direction, we have resolved to employ a considerable sum in the cloth business in connexion with our dear brother Fernandez. We, in this undertaking, have no view, but, that of supporting the mission in such a way as not to be obliged to lessen our efforts in those things which are immediately necessary to the spread of the gospel. I mention this to you because we shall want a market for your goods, and with a wish that you may recommend our little concern to any American merchants or others who trade to Calcutta.

"Our brethren and sisters from America have not yet arrived at Serampore. We have however received a letter from them, which informs us of their arrival at Madras, Nov. 12, 1804, I think in the Sansom from New-York. They are all well. We felt much anxiety respecting

them, but we know they are in the hands of a gracious God, who will suffer no disappointment or evil to befal them, unless it be to produce a greater good than the accomplishment of their wishes could have produced.

"The gospels have been lately translated into the Persian language, by a military gentleman of this place, and are now in the press, as are also the gospels in Hindostannee and Mahratta. The second edition of the New Testament in Bengalee is going forward, and I hope will be out in about three months more. Job is printed, and a second edition of the Psalms is in forwardness, I believe it is printed to the hundredth Psalm. I am anxious to see a good translation of the whole Bible, into these popular languages, before I depart hence. About half the New Testament, Job, and some of the Psalms are translated into the Mahratta, & Oreea, or Orissa, languages and the whole New Testament into Hindostannee."

A LETTER

From the Secretary of the Missionary Society of the United Brethren, to the Rev. Dr. J. of C. (a clergyman of the church of England) containing a remarkable instance of the merciful preservation of the lives of two Missionaries on the coast of Labrador.

DEAR SIR,

IT is a long time since you desired me to repeat, in a letter, the short account I once gave you, of the remarkable preservation of the lives of two of our missionaries in Labrador, when we were conversing on the peculiar protection afforded by God, to those who have devoted their lives to his service. I related it at that time, almost in the words of brother Liebisch, one of the two, whose animated verbal report had made a deep impression on my mind; yet before I committed it to paper, I wished to obtain some further information, in which I did not succeed till lately, when I had the pleasure of conversing with his companion, brother Turner, who kindly lent me his private journal. From this, and the above-mentioned report, I have compiled the following narrative, and am glad thus to have it in my power to comply with your wish. The event is well worth recording, and may serve as one instance, among many, in the history of our missions, of that gracious interposition of the Lord, in behalf of his servants, by which, in all the numerous perils to which their calling exposes them, they are supported and encouraged.

"Brother Samuel Liebisch (now a member of the Elder conference of the Unity) being at that time entrusted with the general care of the brethren's missions on the coast of Labrador, the duties of his office required a visit to Okkak, the most northern of our settlements, and about one hundred and fifty English miles distant from Nain, the place where he resided. Brother William Turner being appointed to accompany him, they left Nain on March the 11th, 1782, early in the morning, with very clear weather, the stars shining with uncommon lustre. The sledge was driven by the baptized Esquimaux Mark, and another sledge with Esquimaux joined company.

"To return to our travellers:—the two sledges contained five men, one woman, and a child. All were in good spirits, and appearances being much in their favour, they hoped to reach Okkak in safety in two or three days. The track ver the frozen sea, was in the best possible order, and they went with ease at the rate of 6 or 7 miles an hour. After they had passed the islands in the bay of Nain, they kept at a considerable distance from the coast, both to gain the smoothest part of the ice, and to weather the high rocky promontory of Kiglapeit. About eight o'clock they met a sledge with Esquimaux turning in from the sea. After the usual salutations, the Esquimaux alighting, held some conversation, as is their general practice, the result of which was, that some hints were thrown out that it might be as well to return. However as the missionaries saw no reason whatever for it, and only suspected that the Esquimaux wished to enjoy the company of their friends a little longer, they proceeded. After some time, their own Esquimaux hinted that there was a ground-swell under the ice. It was then hardly perceptible, except on lying down and applying the ear close to the ice, when a hollow disagreeably grating and roaring noise was heard, as if ascending from the abyss. The weather remained clear, except towards the East, where a bank of light clouds appeared, interspersed with some dark streaks. But the wind being strong from the north-west, nothing less than a sudden change of weather was expected.

"The sun had now reached its height and there was as yet little or no alteration in the appearance of the sky. But the motion of the sea under the ice had

grown more perceptible, so as rather to alarm the travellers, and they began to think it prudent to keep closer to the shore. The ice had cracks and large fissures in many places, some of which formed chasms of one or two feet wide; but as they are not uncommon even in its best state, and the dogs easily leap over them, the sledge following without danger, they are only terrible to new-comers.

"As soon as the sun declined towards the west, the wind increased and rose to a storm, the bank of clouds from the east began to ascend and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds both on the ice and from off the peaks of the high mountains, and filled the air. At the same time, the ground-swell had increased so much, that its effect upon the ice became very extraordinary and alarming. The sledges, instead of gliding along smoothly upon an even surface, sometimes ran with violence after the dogs, and shortly after, seemed with difficulty to ascend the rising hill, for the elasticity of so vast a body of ice, of many leagues square, supported by a troubled sea, though in some places three or four yards in thickness, would, in some degree, occasion an undulatory motion, not unlike that of a sheet of paper accomodating itself to the surface of a rippling stream. Noises were now likewise distinctly heard in many directions, like the report of cannon, owing to the bursting of the ice at some distance.

"The Esquimaux therefore drove with all haste towards the shore, intending to take up their night-quarters on the south side of the Uivak. But as it plainly appeared that the ice would break and disperse in the open sea, Mark advised to push forward to the north of Uivak, from whence he hoped the track to Okkak might still remain entire. To this proposal the company agreed, but when the sledges approached the coast, the prospect before them was truly terrific. The ice having broken loose from the rocks, was forced up and down, grinding and breaking into a thousand pieces against the precipices with a tremendous noise, which added to the raging of the wind, and the snow driving about in the air, deprived the travellers almost of the power of hearing and seeing any thing distinctly. To make the land, at any risk, was now the only hope left, but it was with the utmost difficulty the frightened dogs could be forced forward, the whole body of ice sinking frequently below the surface of the rocks, then rising above it. As the only moment to land was that, when it gained the level of the coast, the attempt was extremely nice and hazardous. However, by God's mercy, it succeeded; both sledges gained the shore, and were drawn up the beach with much difficulty.

"The travellers had hardly time to reflect with gratitude to God on their safety, when that part of the ice, from which they had just now made good their landing, burst asunder, and the water forcing itself from below, covered and precipitated it into the sea. In an instant, as if by a signal given, the whole mass of ice extending for several miles from the coast, as far as the eye could reach, began to burst, and to be overwhelmed by the immense waves. The sight was tremendous and awfully grand, the large fields of ice raising themselves out of the water, striking against each other, and plunging into the deep, with a violence not to be described, and a noise like the discharge of innumerable batteries of heavy guns. The darkness of the night, the roaring of the wind and sea, and the dashing of the waves and ice against the rocks filled the travellers with sensations of awe and horror, so as almost to deprive them of the power of utterance. They stood overwhelmed with astonishment at their miraculous escape, and even the heathen Esquimaux expressed gratitude to God for their deliverance.

"The Esquimaux now began to build a snow-house about thirty paces from the beach; but before they had finished their work, the waves reached the place where the sledges were secured. and they were with difficulty saved from being washed into the sea.

"About nine o'clock all of them crept into the snow-house, thanking God for this place of refuge; for the wind was piercingly cold and so violent, that it required great strength to be able to stand against it.

"Before they entered this habitation, they could not help once more turning to the sea, which was now free from ice, and beheld with horror, mingled with gratitude for their safety, the enormous waves, driving furiously before the wind like huge castles, and approaching the shore, where, with dreadful noise, they dashed against the rocks, foaming, and filling the air with the spray. The whole company now got their supper, and hav-

ing sung an evening hymn in the Esquimaux language, lay down to rest about ten o'clock. They lay so close, that if any one stirred, his neighbours were roused by it. The Esquimaux were soon fast asleep, but brother Liebisch could not get any rest, partly on account of the dreadful roaring of the wind and sea, and partly, owing to a sore throat, which gave him great pain. Both missionaries were also much engaged in their minds, in contemplating the dangerous situation into which they had been brought, and amidst all thankfulness for their great deliverance from immediate death, could not but cry unto the Lord for his help in this time of need.

"The wakefulness of the missionaries proved the deliverance of the whole party from sudden destruction. About two o'clock in the morning, brother Liebisch perceived some salt water to drop from the roof of the snow-house upon his lips. Though rather alarmed on tasting the salt, which could not proceed from a common spray, he kept quiet, till the same dropping became more frequently repeated. Just as he was about to give the alarm, on a sudden a tremendous surf broke close to the house, discharging a quantity of water into it; a second soon followed, and carried away the slab of snow, placed as a door before the entrance. The missionaries immediately called aloud to the sleeping Esquimaux, to rise and quit the place. They jumped up in an instant, one of them with a large knife cut a passage through the side of the house, and each siezing some part of the baggage, it was thrown out upon a higher part of the beach, brother Turner assisting the Esquimaux. Brother Liebisch and the woman and child fled to a neighbouring eminence. The latter were wrapt up by the Esquimaux in a large skin, and the former took shelter behind a rock, for it was impossible to stand against the wind, snow, and sleet. Scarcely had the company retreated to the eminence, when an enormous wave carried away the whole house; but nothing of consequence was lost.

"They now found themselves a second time delivered from the most imminent danger of death, but the remaining part of the night, before the Esquimaux could seek and find another more safe place for a snow-house, were hours of great trial to mind and body, and filled every one with painful reflections. Before the day dawned, the Esquimaux cut a hole into a large drift of snow, to screen the woman and child, and the two missionaries. Brother Liebisch however could not bear the closeness of the air, and was obliged to sit down at the entrance, where the Esquimaux covered him with skins, to keep him warm, as the pain in his throat was very great.

"As soon as it was light, they built another snow-house, and miserable as such an accommodation is at all times, they were glad and thankful to creep into it. It was about eight feet square, and six or seven feet high. They now congratulated each other on their deliverance, but found themselves in a very bad plight.

"The missionaries had taken but a small stock of provisions with them, merely sufficient for the short journey to Okkak. Joel, his wife and child, and Kassigiak the sorcerer, had nothing at all. They were therefore obliged to divide the small stock into daily portions, especially as there appeared no hopes of soon quitting this place and reaching any dwellings. Only two ways were left for this purpose, either to attempt the land-passage across the wild and unfrequented mountain Kiglapeit, or to wait for a new ice track, over the sea, which it might require much time to form. They therefore resolved to serve out no more than a biscuit and a half per man per day. But as this would not by any means satisfy an Esquimaux's stomach the missionaries offered to give one of their dogs to be killed for them, on condition, that in case distress obliged them to resort again to that expedient, the next dog killed should be one of the Esquimaux's team: they replied, that they should be glad of it, if they had a kettle to boil the flesh in, but as that was not the case, they must even suffer hunger, for they could not, even now, eat dogs' flesh in its raw state. The missionaries now remained in the snow-house, and every day endeavoured to boil so much water over their lamp, as might serve them for two dishes of coffee a-piece. Through mercy, they were preserved in good health, and brother Liebisch quite unexpectedly recovered, on the first day of his sore throat. The Esquimaux also kept up their spirits, and even the rough heathen Kassigiak declared, that it was proper to be thankful, that they were still alive, adding, that if they had remained a very little longer upon the ice yesterday, all their bones would have been broken to pieces in a short

time. He had, however, his heels frozen and suffered considerable pain. In the evening, the missionaries sung a hymn with the Esquimaux, and continued to do it every morning and evening. The Lord was present with them and comforted their hearts by his peace.

"Towards noon of the thirteenth, the weather cleared up, and the sea was seen, as far as the eye could reach, quite freed from ice. Mark and Joel went up the hills to reconnoitre, and returned with the disagreeable news, that not a morsel of ice was to be seen, even from thence, in any direction, and that it had even been forced away from the coast of Nuasornak. They were therefore of opinion, that we could do nothing but force our way across the mountain Kiglapeit.

"To-day Kassigiak complained much of hunger, probably to obtain from the missionaries a larger portion than the common allowance. They represented to him, that they had no more themselves and reproved him for his impatience. Whenever the victuals were distributed, he always swallowed his portion very greedily, and put out his hand for what he saw the missionaries had left, but was easily kept from any further attempt by serious reproof. The Esquimaux eat to-day an old sack made of fish-skin, which proved indeed a dry and miserable dish. While they were at this singular meal, they kept repeating, in a low humming tone, "You was a sack but a little while ago, and now you are food for us." Towards evening some flakes of ice were discovered driving towards the coast, and on the fourteenth, in the morning, the sea was covered with them. But the weather was again very strong, and the Esquimaux could not quit the snow-house, which made them very low spirited and melancholy. Kassigiak suggested, that it would be well "to attempt to make good weather," by which he meant, to practise his art, as a sorcerer, to make the weather good. The missionaries opposed it and told him, that his heathenish practices were of no use, but that the weather would become favourable as soon as it should please God. Kassigiak then asked, "Whether Jesus could make good weather." He was told, that to Jesus was given all power in heaven and earth, upon which he demanded, that he should be applied to. Another time he said, "I shall tell my countrymen at Seglek enough about you, how well you bear this misfortune." The missionaries replied, "Tell them that in the midst of this affliction, we placed our only hope and trust in Jesus Christ our saviour, who loves all mankind, and has shed his blood to redeem them from eternal misery."

"To-day the Esquimaux began to eat an old, filthy, and worn-out skin, which had served them for a mattress.

"On the fifteenth, the weather continued extremely boisterous, and the Esquimaux appeared every now and then to sink under disappointment. But they possess one good quality, namely, a power of going to sleep, when they please, and, if need be, they will sleep for days and nights together.

"In the evening, the sky became clear and their hope revived. Mark and Joel went out to reconnoitre, and brought word, that the ice had acquired a considerable degree of solidity, and might soon be fit for use. The poor dogs had meanwhile fasted for near four days, but now, in the prospect of a speedy release, the missionaries allowed to each a few morsels of food. The temperature of the air, having been rather mild, it occasioned a new source of distress, for by the warm exhalations of the inhabitants, the roof of the snow-house got to be in a melting state, which occasioned a continual dropping, and by degrees made every thing soaking wet. The missionaries report, that they considered this the greatest hardship they had to endure, for they had not a dry thread about them, nor a dry place to lie down in.

"On the 16th, early the sky cleared, but the fine particles of snow were driven about like clouds. Joel and Kassigiak resolved to pursue their journey to Okkak, by the way of Nuasornak, and set out, with the wind and snow full in their faces. Mark could not resolve to proceed farther north, because, in his opinion, the violence of the wind had driven the ice off the coast at Tikkerarsuk, so as to render it impossible to land; but he thought he might proceed to the south with safety, and get round Kiglapeit. The missionaries endeavoured to persuade him to follow the above-mentioned company to Okkak, but it was in vain; and they did not feel at liberty to insist upon it, not being sufficiently acquainted with the circumstances. Their present distress dictated the necessity of venturing to reach the habitations of men and yet they were rather afraid of passing over the newly frozen sea under

Kiglapeit, and could not immediately determine what to do. Brother Turner therefore went again with Mark to examine the ice, and both seemed satisfied that it would hold. They therefore came at last to a resolution to return to Nain, and commit themselves to the protection of the Lord.

"On the 17th, the wind had considerably increased, with heavy showers of snow and sleet, but they set off at half past ten o'clock in the forenoon. Mark ran all the way round Kiglapeit, before the sledge, to find a good track, and about one o'clock, through God's mercy, they were out of danger and reached the bay. Here they found a good track upon smooth ice, made a meal of the remnant of their provisions, and got some warm coffee. Thus refreshed, they resolved to proceed, without stopping, till they reached Nain, where they arrived at twelve o'clock at night. The brethren at Nain rejoiced exceedingly to see them return, for by several hints of the Esquimaux, who first met them going out to sea, and who then, in their own obscure way, had endeavourcd to warn them of the danger of the ground-swell, but had not been attended to, their fellow-missionaries, and especially their wives, had been much terrified. One of these Esquimaux, whose wife had made some article of dress for brother Liebisch, whom they called Samuel, addressed her in the following manner:—"I should be glad of the payment for my wife's work." "Wait a little," answered sister Liebisch "and when my husband returns, he will settle with you, for I am unacquainted with the bargain made between you." "Samuel and William," replied the Esquimaux, "will not return any more to Nain" "How, not return! What makes you say so!" After some pause, the Esquimanx replied in a low tone, "Samuel and William are no more! all their bones are broken, and in the stomachs of the sharks." Terrified at this alarming account, sister Liebisch called in the rest of the family, and the Esquimaux was examined as to his meaning; but his answers were little less obscure. He seemed so certain of the destruction of the missionaries, that he was with difficulty prevailed on to wait some time for their return. He could not believe that they could have escaped the effects of so furious a tempest, considering the course they were taking.

"It may easily be conceived, with what gratitude to God the whole family at Nain bid them welcome. During the storm, they had considered with some dread, what might be the fate of their brethren, though at Nain its violence was not felt as much as on a coast, unprotected by any islands. Added to this, the hints of the Esquimaux had considerably increased their apprehensions for their safety, and their fears began to get the better of their hopes. All therefore joined most fervently in praise and thanksgiving to God, for this signal deliverance."

I have thus repeated to you, as circumstantially as my memory, and the few documents I possessed, would permit, the story of the escape of these two valuable men, and hope I have omitted no material circumstance. The only thing in which I am uncertain, relates to the persons to whom the Esquimaux addressed himself in the last conversation, whether to sister Turner, or sister Liebisch; but that will appear of little moment. I quoted it from brother Liebisch's narrative, to give a specimen of the Esquimaux manners. They do not like to speak out upon disagreeable subjects, nor ever fairly contradict the person they are addressing; and, in general, are very reserved. I remain, &c.

On the first Lord's day in the last month, was dedicated to the service of God, the new Presbyterian church erected in the Northern Liberties of this city. The church is a large building, measuring 80 by 60 feet; and is formed in a neat, simple, and elegant stile of architecture. In the morning, an appropriate discourse, from 2 Chron. vi. 40, 41* was delivered by the Rev. Dr. Green, to a very crouded and attentive audience; and in the evening, a discourse on 1 Kings, viii. 20. adapted to the solemn transaction of the morning, was delivered by the Rev. Jacob J. Janeway to an audience likewise large and attentive.

This building, intended to accommodate a branch of the second Presbyterian

* This discourse has been printed, and is for sale at several stores of booksellers in this city. The proceeds will be applied toward extinguishing the debt contracted in erecting the church.

congregation in this city, was reared by their care, efforts, and liberality, aided by donations from a few charitable gentlemen, belonging to other religious societies. It is hoped, that this new church will be the means of promoting the interest of the Redeemer's kingdom, for many generations, in those Liberties of this city, which are growing so rapidly in importance and population.

On Saturday, the second of March, the new Baptist church at Blockley, near this city, was opened for the public worship of God. It is a neat stone building. Divine service commenced at 2 o'clock, P. M. The Rev. Dr. Rogers delivered the introductory discourse from Psalm 84 v. 4. "Blessed are they that dwell in thy house: they will be still praising thee." The day following being the sabbath, appropriate sermons were preached, in the morning by the Rev. Mr. Rutter, pastor of said church; and in the afternoon, by the Rev. Mr. Hey, pastor of the Independent church in this city.

"How amiable are thy tabernacles, O Lord of Hosts."

Extract from the minutes of the meeting of the Presbytery of Philadelphia, in April last.

Whereas, it was stated that some of the congregations belonging to this Presbytery, in consequence of the difficulty of assembling on a week day, are not in the habit of meeting quarterly for joining in the concert prayers for the revival of religion and the extension of the Redeemer's kingdom, which is observed by some churches much to their christain comfort and edification:

Presbytery, therefore, resolved to recommend, and do hereby recommend, to the pastors of the said congregations to employ a part of the sabbath preceding the first Tuesday in every quarter, in calling the attention of their people specially to this subject in their discourses, and by setting apart some portion of the day for special prayer for the effusion of the spirit of grace on themselves, on their sister churches, on missionary efforts for the conversion of the heathen, and that the knowledge of God may cover the earth as waters do the seas.

POETRY.

BY A CLERGYMAN, IN VIRGINIA,

On the death of his Son.

BY the Muse I have often been led,
Into scenes that were pleasing and gay;
And by turns I have sung of the dead,
While with tears I bedewed the lay.

I have comforted parents that wept
For dear children consign'd to the tomb;
For I told them the grave where they slept
Was a refuge from evils to come.

Thus I soothed their sorrows to rest,
Distress'd their distresses to see:
Now of you my kind friends, I request
To do the same office for me.

Do you ask me my sorrows to state!
Your sympathy why I implore!
Ah me; it is sad to relate,
My William, my William's no more.

He has bid me a final adieu;
Yet this is not all that I bear;
For the tears of a fond mother, too,
Increase the affliction they share.

To give consolation I try,
And wipe off her tears as they flow;
But alas! a poor comforter I,
Sore wounded myself by the blow.

Be it your's then her grief to restrain;
Oh tell her to comfort her heart,
We shall see our dear William again,
Altho' for the present we part.

Thus accost her with tidings of joy:
Go tell her, her William's at rest:
Ah! methinks I can see the dear boy
Reclining on Abraham's breast.

In the grave for a while he must lie,
But in peace and in silence profound,
That when Jesus shall call from the sky,
He may instantly wake at the sound.

With his kindred departed before,
He shall live again e'er it be long,
And in heaven, where death is no more,
Unite in their rapturous song.

Meanwhile then, dear William, adieu!
Thy father now bids thee farewel;
But thy grave he will often review,
And on thy dear memory dwell.

To my heart he was ever most dear,
Affectionate always and mild;
Of affliction he had a great share,
Which still more endeared the child.

He was brought to my mind by a lamb,
I early this morning espied,
As the innocent stood by its dam,
And attempted to feed by its side.

By a plaint too I heard from the groves,
A likeness I found for my son:
Yes his heart was as mild as the dove's
And his hair was as soft as its down.

Last night—and methinks it is strange,
That the night such illusions should bring—
He came a good morn to exchange,
And I took him away to the spring.

'Twas hither we used to repair,
When the night to the morning gave place,
There we saunter'd awhile in the air,
Then return'd to the house in a race.

I shall never forget while I live,
His child like manœuvres and art,
How the dear little fellow would strain
For more than his odds in the start.

In the morning I went to the spout,
Tho' I knew that it was but a dream;
Yet for William aloud I call'd out,
Then mingled my tears with the stream.

Remembrance of joys that are gone,
Oh how thou afflictest my heart!
Could not death when he peirced my son,
Have peirced thee with the same dart.

But to murmurs I will not give way,
Nor repine at the will of the Lord;
He gave and hath taken away.
And his name be forever ador'd.

A HYMN, BY A LADY.

WHILE Thee I seek, protecting Power,
Be my vain wishes still'd,
And may this consecrated hour,
With hope and joy be fill'd.

Thy love, the power of thought bestow'd
To Thee my thoughts shall soar,
Thy mercy o'er my life has flow'd,
That mercy I'll adore,

To each event of life, how clear
Thy ruling hand I see,
Each blessing to my soul more dear,
Because conferr'd by Thee.

In ev'ry joy, that crowns my days,
In ev'ry pain I bear,
My heart shall find delight in praise,
Or seek relief in prayer.

When gladness wings my favour'd hour,
Thy love, my breast shall fill
Resign'd when storms of sorrow low'r,
My soul shall meet thy will.

My lifted eyes without a tear,
The low'ring storm shall see,
My steadfast heart shall know no fear
But safely trust in Thee.

The Evangelical Intelligencer

REV. GILBERT. TENNENT.

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